

101 is not good. Scientifically, however, the change does not seem quite satisfactory, and practically, it is also very inconvenient. There are many kinds of frontier tribes living in the various southwestern provinces, and if all were uniformly designated as border people, there would be no means of differentiating them and confusion would ensue. Particularly specialists who are doing scholarly research in ethnology, linguistics, and related fields find this solution quite contrary to scientific principle. Furthermore, these frontier tribes, not being familiar with the Chinese language, are quite puzzled by the words "border people"/93/ and may even misinterpret them as some form of insult, in which case the intended remedy would defeat its own purpose. Upon investigation we find that the Lolo call themselves Nosu and give the name No to the Heh-I. In order to arrive at an appropriate name, why can't we transliterate these words into Chinese, which would not only simplify the matter but would also eliminate all possibility of misunderstanding or suspicion of intentional insult?

144 The Lolo belong to the Tibetan-Burmese group of people. The relationship is traceable in spite of the difference in racial types. The Lolo are in a medial position, being smaller than the Tibetans and taller than the Burmese. All the words in the Lolo language are made up of several syllables with the stress falling on the last. Their sentences have inverted word order (the verb is placed after the noun; e.g., they say "dinner to have" for "to have dinner"). Their language thus resembles the Tibetan and the Japanese and differs from the Chinese, indicating that the Lolo and Tibetan tribes might have sprung from the same stock. Evidence of the Lolo's relationship to the Burmese may be found in one of the prevalent legends. Both the Burmese and the Lolo claim, with pride, to be the descendants of Meng Huo. The purpose of "The Eight Captures of K'ung-ming"--one of the good plays in the Burmese theater--is to counteract the plot found in the Manchus' "The Seven Captures of Meng Huo." /At the time of the Three Kingdoms (third century A.D.), Chu-ko Liang, or Chu-ko K'ung-ming, scholar-general of the Shu Han Kingdom, sent a Chinese army to the southwest to fight Meng Huo, chief of the native tribes there. According to the Chinese story, Meng Huo was captured seven times before he finally surrendered. / For similar reasons all the I claim to be legitimate descendants of Meng Huo and consider their lineage a great honor. Meng Huo was indeed a native of the southwestern border region and might very well have been an ancestor of these tribes. But the Lolo and the Burmese tribes originated long before the period of

23: Benedict
113, 197, 601

AL1 Southeast Asia
Lolo AE4

/For a linguistic reconstruction of the kinship terminology of the Lolo, see
AL1 Southeast Asia, 23: Benedict, category 116, pp. 198-235./

[175 cont.]

142 marry only with persons of the same tribe. A fact, however, which
582 does not prevent them, as we have indicated above, from adopting
[177] the customs and even the costumes of the other groups, but without
going as far as a "misalliance."

181 While the "Lolo" of China have retained the character of
warriors and plunderers, the "Lolo" of Tonkin are of a peaceful and
rather indolent disposition, which frequently places them in a posi-
tion of inferiority in relation to their more energetic and active
neighbors.

273 [176] They often use alcohol, tobacco, and especially opium
276 to excess.

● 197 The "Lolo" of Upper Tonkin use Burmo-Tibetan idioms, whose
vocabularies vary noticeably from one tribe to another.

193 The elements of the sentence follow one another in the follow-
ing order: subject, adjective, direct complement, verb, indirect
complement, preposition.

Example: My good father sells (his) house to (a) man.
(of) me the father good house sells man to.

198 They use the "kouan-hoa" and sometimes the "Thai" as lan-
212 guages of commerce; they use Chinese characters for their writing.

They have no special form of writing and are not acquainted
with the writing used by the "Lolo" of Yunnan.

153 Moreover, they are rather intelligent and capable of receiving
a certain degree of culture.

291 The men are progressively adopting the costume of the "Thai";
[177] however, they preserve a suit of the distinctive tribal costume in
which to be dressed after their death, so that their ancestors may be
able to recognize them. The "Lolo" costume consists:

1. Of a short jacket, opened widely in front of the chest and
not reaching below the belt.

2. Of a wide pantaloon, bearing at the lower part of the legs
an embroidered band done with red-and-yellow thread and representing
squares and triangles separated by broken lines.

3. Of a turban of very dark-blue material, whose extremities
bear embroidery similar to that on the pantaloon.

[302] No part of the head is shaved. The hair is wound in a chignon
behind the head and bound in the turban.

[181 cont.]

769 nine knots for a woman, serve as armatures for figurines made from
 778 tufts of paper. These figurines, which are of a height of about ten
 centimeters, are fastened to the partition which forms the ancestral
 altar.

793 The "Lolo" have priests-sorcerers who pass down the traditions
 by word of mouth.

181 The "Lolo" are of a rather happy disposition, and like the "Meo"
 53 they neglect no opportunity for feasting. They perform singing dances,
 the boys on one side, and the girls on the other. These dances are
 accompanied by the musical instruments of which we have spoken
 above.

[182]

The "F'ou-la"

101 The "F'ou-la" form a tribe of the "Lolo" group which is rep-
 131 resented in Tonkin by only a hundred people, spread in small hamlets
 the length of the frontier, in the regions of Hoang-Su-Phi, Muong-
 khuong, and Baxat.

The "Thai" call them the "P'ou-la."

In their dialect, the "F'ou-la" call themselves by the name of
 "Peu-pa."

101 Like the other "Lolo," the "F'ou-la" come from the provinces
 582 of the south of China and are extremely mixed with the other tribes
 147 of the frontier zone, but they also preserve their original characters
 by avoiding all intermarriage with their neighbors. They maintain
 their special type as described above with reference to the "Lolo."

181 They are timid and gentle, which constitutes a weakness in relation
 to the neighboring tribes, who are more energetic.

● 197 The vocabulary of the "F'ou-la" differs noticeably from that of
 the "Lolo," but evidently is related to the dialects of the group; the
 sentence structure is identical with that of the "Lolo."

212 They are not acquainted with any writing; they employ Chi-
 198 nese characters. Their language of commerce is the "kouan-hoa."

342 The "F'ou-la" live in cabins of two principal models:

231 1. Cabins on piles, of the type used among the "Thai," but
 consisting of a flooring raised only a very little above the ground

[185]

The "Xa-pho"

101 The name of "Xa-pho" is used to designate rather important
131 "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which
161 are settled on the right bank of the Red River in the regions of Baoha
and of Coc-Leu, mixed with "Thai" and with "Nhang."

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la,"
181 Even more timid than the latter, they have allowed themselves to be
648 completely dominated by the "Thai," who often treat them as
veritable slaves, available to perform forced labor or to pay taxes
without mercy. Moreover, the "Xa-pho" accept this inferior posi-
tion, which they appear to have no desire to alter.

The costumes of the women resemble those of the "F'ou-la,"
291 but the jacket is shorter and it is edged by a wide band on which are
531 embroidered lozenges filled with multicolored designs.

The dialect has many analogies to the "F'ou-la" dialect. The
197 language of commerce is the "Thai" and sometimes Annamese.

The mores and customs of the "Xa-pho" come closer and closer
177 to those of the "Thai" and of the "Nhang" among whom they live.
342 The cabins, which are very clean, are most frequently of the type
361 built on piles. The hamlets are not far from the rice fields, but al-
ways located on the slopes of the hillsides.

No more than the other "Lolo," the "Xa-pho" have neither a
771 religion nor beliefs which are well defined, beyond a vague worship
769 rendered to their ancestors. They are very little interested in matters
concerning souls and spirits.

They have very few legends. They appear to be totally ignorant
773 of that of the deluge, which, nevertheless, is known, with numerous
variations, by almost all of other tribes of Upper Tonkin. They have
preserved one which explains in the following manner the required
style of the "Lolo" jackets: The first human couple had four sons
from whom are descended the four principal races of the region:

[101]

The "Xa-pho" called "Lao-pa."

The "Thai" called "Gia-lo-pa."

[185 cont.]

773
[201]

The "Man" called "Yem-pa."

The "Meo" called "Méo-pa."

[186] When the mother was making the first garment for her children, she commenced with the ancestors of the "Thai" and of the "Man," to whom she gave very good measure. Next, the piece of material being more than half used up, she cut shorter the garment for the ancestor of the "Méo." After this so little material remained that the ancestor of the "Xa-pho" could have only the little jacket still worn by the "Lolo."

[187]

The "Ho-nhi"

101 This "Lolo" tribe is represented in Tonkin, between Phongtho
131 and Trinhthuong, only by a few hamlets containing a total of from
161 200 to 300 individuals. Important groupings of "Ho-nhi" are settled
in southern Ynnan, particularly in the region of Pou-eurl. They
still are called by the names of "Ouo-ni" or "Wo-ni."

[167]

They come from western Yunnan.

142 They have the general appearance of the "Méo," but they
147 have skin noticeably darker than the latter. They have very sturdy
181 constitutions, but are of a gentle and apprehensive disposition which
impels them to isolation.

● 197 They speak a "Lolo" dialect rather different from that of the
198 other tribes of the group. They use the "kouan-hoa" as their com-
212 mercial language. They have a very limited number of literate
persons.

291 The costume of the men resembles that of the "Méo" of the
[177] region, but the blue color of the costume is a very dark shade.

The women likewise wear clothing of a very dark-blue material, which includes the following:

1. A jacket reaching down to the knees. This jacket is slit on the left side from the bottom up to the belt. The front is lifted up and fastened to the belt on the right side.

2. A breast covering of triangular shape. The point of the triangle is at the top, held about the neck by a cord. The lower

142 culture, but less cunning in business matters and less energetic in the
156 defense of their interests.

276 The Lolo smoke opium a great deal and this passion is highly
prejudicial to their physical and intellectual development. Neither
men nor women chew betel.

262 In their mode of living a truly characteristic custom should be
562 noted, that the women are vegetarians after they have attained
puberty. They may not eat the tiniest piece of the meat of pig, fowl,
or dog, and must not even prepare their food with grease. For this
reason their cooking is done in special saucepans.

342 The dwelling is constructed either directly on the earth as
361 among the Meo, or on piles as among the Tho. It is usually surrounded
by fruit trees which give a picturesque appearance to the hamlets.

177 The Lolo, who in Tonkin are always somewhat overwhelmed
in the midst of the Meo settlements, are easily influenced by their
neighbors. They live in the same way, grow the same crops, and
feed themselves in a similar fashion. The Meo, more greedy for
gain and more energetic, are dispossessing them little by little from
the better sections of ground, and there is every reason to believe
that their conditions of existence will become more and more miser-
able.

197 Except the La Qua, all the Lolo varieties speak analogous
dialects with characteristic syntax. They are the only ones who
imitate the inversion of the Latin phrase by placing the object after the
verb. All of these groups, detached for many long years from the
large groups in Yunnan, have forgotten Lolo writing. Furthermore,
they have not learned Chinese characters.

000 /There appear between pages 146 and 147 of the text the following
two photographs: "Two White Lolo women"; "Two Black Lolo
women."--translator/

/147/

Section 2

Costumes Peculiar to Each Variety

291 Each variety of the ethnic group is distinguished by a special
101 costume.

The first is that of the White Lolo, an expression which is
translated as Peu Lolo in Chinese, Mia Khao in Tho, and Mung za

101 the Black Lolo call them the same under the name of Man zi. If
 291 one notices that the word La, which is part of the expression La Qua,
 means Lolo to the Annamese, it appears that the latter recognize
 [197] that the La Qua belong to the Lolo group like the Chinese and Black
 Lolo. However, we must add that their language is completely
 different from that of the other varieties of the group. This may
 result from the fact that they have been separated from large groups
 of their kindred for many centuries during the course of which their
 language must have undergone great changes.

Among them, men wear Tho dress. As to the women, they
 have a very original costume which makes these pretty mountain
 girls appear quite coquettish because of its rich colors and quantities
 bead trimming. They roll their hair in a turban and place a small
 embroidered kerchief on top of this when in holiday dress, which
 drops down onto the back. As for their garments, underneath they
 wear breast-covering decorated with embroidered applique, and
 over this a very pretty bolero edged with square embroidery on the
 front panels and the entire length of the sleeves. A skirt, edged at
 the bottom with embroidery and a row of beads, is tied at the waist.
 It is covered with an apron colored indigo like all the background
 of the costume. The waist is tied in by a white belt /149/ /The
 following two photographs appear between pages 148 and 149 of the
 text: "Three Black Lolo women"; "Penti Lolo men and women." --
 translator/ whose embroidered and fringed ends come around and
 drop in front of the apron. An embroidered kerchief is also fastened
 [301] at the back to the collar of the bolero. Finally, the bosom is com-
 pletely covered with necklaces of white beads, which are wound
 around the neck a great number of times, and whose last rows go
 down as far as the belt.

Now comes as the fourth variety the Phu La, who call them-
 selves Peu Pa. There are very few of them in Tonkin, consisting of
 a few families which inhabit the frontiers in the third and fourth
 Military Territories. They live somewhat like savages in their little
 houses on piles, raised up only a meter above the ground. The men's
 clothing consists of a short jacket and a trousers trimmed with em-
 broidery at the bottom. The women wear a little black jacket edged
 with embroidery applied in squares and in lozenges, and a skirt of
 the same color edged in red, held in at the waist by a wide belt whose
 fringes drop in front. Their headdress consists of a chignon which
 they put on the top of the head, wrapped in an embroidered kerchief,
 and of a black hood placed at the rear.

101 The Ho Nhi may apparently be connected with the Lolo group
 ● 197 because of their language. There are very few of them in Tonkin,
 131 and they are settled at the extreme western part of the Chinese frontier.
 342 Their cabins, built on the soil itself, have roofs which come down
 291 very low and mud walls. The men's clothing is of the style usual
 among the mountaineers and very dark blue in color. The women wear
 a garment of the same basic color, consisting of a long tunic whose
 inner skirt is raised up on the right hip, and a breast-covering, wide
 trousers descending to the knee, and leggings which are put on like
 stockings and tied up with garters. Their headdress is made by placing
 [302] a dark blue kerchief over their chignon whose fringes drop to each side
 of the face, and they put on top of this a leather crown trimmed with
 little silver bells.

/150/

Section 3

Customs and Religious Ideas

771 The customs of the Lolo who have immigrated to Tonkin have
 not been preserved in their primitive purity and frequently are full of
 customs of the neighboring ethnic groups. Detailed study of them,
 therefore, will not be interesting from an ethnographic point of view.
 We shall only point out those which include some trace of characteristic
 mores.

[581] Customs relating to marriage are very obviously the same as
 764 among the Meo. Those relating to death have certain unusual character-
 istics. Thus, among the Kan tao Lolo or "cutters of heads," the dead
 are buried without any coffins and a hollowed-out bamboo extends
 from the head of the corpse and comes out above ground level. When
 the children of the deceased think that decomposition of the corpse
 must be completed, they make certain by placing their nose at the
 upper end of the bamboo. When no further odor emanates, they
 proceed to exhume the head of the corpse and place it in a basket
 which they expose to view in their cabin. The object of this rite is
 the revival each day of the memory of their deceased relative.

769 The ancestors' tablet among the Lolo is made up of a paper
 figurine which is hung up on the partition of the cabin.

When the anniversary of a deceased relative is to be celebrated,
 a mannequin is constructed, stood up and dressed so as to recall the
 one whose memory they wish to honor. Women come to sing and